

THE

REHEARSAL.

1. Mr. Asgill makes Christ not to be a Man after His Resurrection.
2. He Denies that Christ was then the Son of the Virgin Mary.
3. Or that ther was any Need of His Raising the same Body again.
4. As not of our Bodies being Raised at the Resurrection.
5. His Proof of it from that Text, God is able of these Stones to Raise up Children unto Abraham.
6. That Text Explain'd.
7. And Apply'd to the Resurrection. The Denial of which is Overthrowing the Faith.

SATURDAY, June 14. 1707.

(1.) Country-man. **T**hat which I had more to say to Mr. Asgill is this,

That (as you Quoted him in your last) he says, by the Soul of Christ no more is meant but his Human Life, which did Die and Rise again. So that by this the Human Soul of Christ did Die, and he was no longer a Man, or had our Nature in His Person. And His suppos'd taking it again, was no taking it at all into His own Person, for that must have been (as it was at First) by a new Incarnation, and New Conception in the Womb of a Woman, and being Born of her. Otherwise, his taking an Human Body upon Him, wou'd no more be His taking our Nature upon Him, than He took the Nature of Fire upon Him, when He Appear'd to Moses in the Bush, or than He was Incarnate when He took the Shape of a Man upon Him, and Appear'd to Joshua as Captain of the Host of the Lord. Or any more than Angels were Men, when they Appear'd in Human Figure. Which is no more than a Man is the Cloke he Wears, which he puts on and off at his pleasure; as these did the Bodies in which they Appear'd.

And as we have Discours'd before, if the Soul be no more than the Life, and goes out like the Flame of a Candle, it is not the same Soul that is Raised again, as it wou'd not be the same Flame, if you Lighted the same or another Candle.

(2.) Rehearsal. And Mr. Asgill makes no Need at all of either the Soul or Body being the Same. And he says Plainly, p. 83. That the Risen Body (of Christ) was not the Son of the Virgin Mary.

Country-m. O Horrid, you Fright me! What Reason do's he give for that?

Rehears. Because (says he) he (Christ) had Assumed it by a New Power, and in another Manner than that by which he was First Born.

Country-m. Then it was not only not the same Man that Died who Rose, but it was no Man at all. It was no more than when He Appear'd to Joshua, or as Angels have Appear'd. And then ther was no need of His taking the same Body again, any other Body wou'd have done as well!

(3.) Rehears. Yes. He owns the same in Plain Terms, he says, The Body with which he lay down in the Grave, was of no more use to him in his Resurrection, than so much other Common Matter; for he was put to add Life to it by his own Power, Which he cou'd have done to any other Matter as well as that.

Country-m. How Needleless then was it in our Saviour to shew the Apostles his Hands and his Side, to Convince them it was the same Body which was Crucify'd! And how Unreasonable was St. Thomas to Desire to put his Fingers into the Print of the Nails, and Thrust his Hand into His Side? What did it Signifie, when any other Body wou'd have been the same thing? But the Apostles were not Skill'd in the New Philosophy of Asgill and Coward!

After what he has said of the Resurrection of our Saviour, I need not Doubt what he makes of the Resurrection of our Bodies.

(4.) Rehears. He leaves no Room to Doubt, for in the words immediatly following those before Quoted, he Applies it himself, and says, The present Bodies of Men laid down in the Grave, are of no use to God in the Resurrection. Therefor he permits them

to be Dissolved into any other Forms, knowing that he can give the old Forms again to any OTHER Matter, by those Characters of them which Remain with him. And adds as a Proof that Text, God is able of these Stones to Raise up Children unto Abraham.

(5.) Country-m. Meaning I suppose that if God shou'd make Men out of Stones, those Men wou'd be the Children of Abraham. But why of Abraham more than of any other Body?

Rehears. O, Yes! If they were made Like any of the Children of Abraham! For observe, he says, the Characters of the Bodies that are Dead remain with God, that is, He Remembers what Shape and Form such a Body was of, and He can give the Old Forms to any other matter, even to a Stone; so that if the Old Forms of Isaac or Jacob, or any of the twelve Patriarchs, were given to Stones, then such a Stone wou'd be Isaac, and such a Stone wou'd be Jacob, &c.

Country-m. I rather think they wou'd be their Statues. But this is Dr. Coward's Notion to a Tittle, that the Sameness of the Body that Rises consists in being Like the Body that Died. Of which we have Discours'd before, Num. 213.

(6.) But, Master, I think Mr. Asgill has Quite Mistaken the meaning of that Text, God is able of these Stones, &c. For I remember our Parson Explain'd that Text one Day to Us in a Sermon, and he said, That it was being Children of the Faith of Abraham that was there meant; And he prov'd it from Rom. ix. 16, 17. where it is said, That by the Seed of Abraham was meant not only ~~that~~ which is of the Law, but that also which is of the Faith of Abraham, who is the Father of us all. As it is Written, I have made thee a Father of many Nations. Not that these many Nations of the Gentiles who were to come into the Christian Faith, were all Descended of Abraham, for that is plain they were not; But they were Heirs of his Faith, as it is said, ver. 11. That he might be the Father of all them that Believe, tho' they be not Circumcised, that is, tho' they be Gentiles and not Jews. And again, Chap. ix. 6, 7, 8. For they are not all Israel, who are of Israel, neither because they are the Seed of Abraham, are they all Children; but in Isaac shall thy Seed be called, that is, They which are the Children of the Flesh, these are not the Children of God; but the Children of the Promise are Counted for the Seed. So that, as our Minister Apply'd it, if God shou'd make New Men out of Stones, and these Men shou'd Receive the Faith, they wou'd be Children of Abraham, not of his Body, but of his Faith.

(7.) And further, Master, he brought it home to the very Subject we are upon, that is, the Resurrection. For he shew'd

from Chap. iv. That the Great Instance of this Faith of Abraham was in his Believing that God was able to Raise Isaac again from the Dead, after he had Killed him and Burned his Body to Ashes. And that if Isaac had been Killed, ther was no other way to Perform the Promise of God to Abraham, for the Promise was not to any of the Seed of Abraham, but Particularly to that Son Isaac, as it is said, In Isaac shall thy Seed be Called. And if God had made another Man, out of other Matter, tho' never so Like to Isaac, it had not been the same Isaac whom Abraham Begot, and Sarah Bore. And so the Promise had not been Fulfilled. As had not the Promise of Christ being the Saviour of the World, if, as Mr. Asgill says, He was not the Son of Mary after He Arose. or that it matter'd not whether He had the same Body or not. It had not been the same who was Deliver'd for our Offences, and Raised again for our Justification. As this Chapter Concludes, making a Parallel betwixt that Faith of Abraham in Believing the Resurrection of his Son; and of ours in Believing the Resurrection of the same Christ who Died. So that this overthrowing of the Resurrection, is indeed the overthrowing of the Faith, as St. Paul Calls it, ii Tim. 11. 18.

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